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magic song, shui'sh (from shui'na, *to sing*) also means "magic, miraculous remedy," "great medicine," because during its chanting the physical remedy is applied, and the singing itself is thought to exercise magic power. Thus our word *charm* is derived from Latin *carmen*, which means *song* as well as *incantation*, and the Greek *ἐπεδή*, *incantation*, really means "what is or has been sung upon or over a (sick person)."

Somewhat analogous to the above is the fact, that some southern tribes, *e. g.* the Creeks of our days, call the rattlesnake the *chief of snakes*, tchi'tu mi'ko, which recalls to mind the mediæval basilisk, viz., "the snake with the royal crown." James Adair in his "History of the Indians" (1775) has left an interesting passage on this subject (pp. 237, 238), and shows to which qualities that dreaded reptile owes its royal dignity in the mind of primitive man: "The color of the rattlesnake seems to change by every different position the spectator may view it in; . . . for in each of their heads there is a large carbuncle, which not only repels, but (they affirm) sullies the meridian beams of the sun. They reckon it dangerous to disturb these creatures . . . they call them and all of the rattlesnake kind 'kings' or 'chieftains of the snakes;' and they allow one such to every different species of the brute creation . . . the Cherakees fancy the killing of them would expose them to the danger of being bit by the other inferior species of that serpentine tribe, who *love* their *chieftains* and know by instinct those who maliciously killed them, as they fight only in their own defence, and that of their young ones, never biting those who do not disturb them. They do *not* *deify* them, etc." — *A. S. Gatschet*.

SNAKE ORDER OF THE MOQUIS. — In a preceding number of this Journal (Notes and Queries, vol. i. p. 162) attention was called to the necessity of collecting the traditions of the native races. It was then urged that the pressing need of the study of the religions of primitive races is not theoretic discussion, but original research. It was pointed out that the path of the student is constantly barred by lack of information, and fear was expressed that this deficiency might not be remedied until the precious opportunity had gone by. In the same number in which these views were expressed, was printed a form of the legend of the Snake Order of the Moquis, so original in form as to be calculated to excite keen curiosity. During the present year, the publication, in the Fifth Annual Report of the Bureau of Ethnology, by Dr. Washington Matthews, U. S. A., of the "Mountain Chant" of the Navajoes (neighbors of the tribe already named) has emphasized these statements. The legendary material recorded by Dr. Matthews is so rich, its bearing on mythological and religious questions so various and important, as to emphasize the impossibility of forming any correct opinions respecting the psychology and beliefs of Indian tribes without more accurate and extended information than is yet attained. As always happens when any new source of knowledge is opened, the questions suggested are wider than the means of solution. It appears, at all events, that Indian mythology and religious practice are so closely connected with the general problems of human thought, its knowledge would throw a flood of light on the history of ideas.

Now it happens that in a short time (at the end of August or beginning of September) the Moqui rite is once more to be celebrated. The practices of the festival, indeed, are widely known through the remarkable monograph of Captain John G. Bourke. But a multitude of points remain unexplained, — the varieties of the legend ; the prayers and songs employed ; the religious significance of the ceremony ; the possible esoteric instruction connected with it ; in short, the intellectual history of the celebration. It would be a very great boon if these matters could be investigated by competent authority. Who knows whether the opportunity may ever again occur ? If such a result could be brought about, it would be received with general pleasure.

W. W. N.

AN UNPRINTED GAME-SONG. — The following game-song, not contained in "The Games and Songs of American Children," was communicated to me by an American woman, who could not explain how it was played. The version is somewhat incomplete : —

THE RED HERRING.

Oh, what do you think
I made of his fins ?
I made a whole parcel
Of needles and pins !
Needles and pins and everything ;
Don't you think I did well with my red herring ?

Oh, what do you think
I made of his eyes ?
I made a whole parcel
Of puddings and pies !
Puddings and pies and everything ;
Don't you think I did well with my red herring ?

And what do you think
I made of his tail ?
The best looking vessel
That ever set sail !
The best looking vessel that ever set sail ;
Don't you think I did well with my red herring ?

Julia D. Whiting, Holyoke, Mass.

FOLK-MEDICINE OF PENSION CLAIMANTS. — In addition to the unusual words obtained from pension claimants (see "Waste-Basket of Words"), I have noted several singular medical practices employed by the same class of persons.

Many claimants state that they were unable to employ a physician, and have treated themselves. One of them had, for piles, carried a "buckeye" in his pocket. Another had "burned old socks in the dirt, and mixed with ashes and cold water." Many readers will remember that a popular remedy for a sore throat is a stocking, not a clean one, but one taken off the foot and wrapped about the neck.

One remedy which I do not remember to have heard of elsewhere, I